



Vol. 7. No. 1.  
Whole Number 73.

CHICAGO, ILL., SEPTEMBER, A. D. 1886, M. S. 39.

PRICE 10 Cents a Copy.  
\$1.00 per Year.

Written for *The Watchman*.

## HAVEN'T WE MADE A MISTAKE?

BY PROF. J. S. LOVELAND.

Mistakes are possible; and they are also common.

Hence, it is nowise improbable that we may be very greatly mistaken on the subject of evil spirits.

Many a good man, many an excellent woman has been pronounced evil, while in the body; and I do not see why they may not suffer the same misfortune after they have stepped out of it.

Often, what is really for the best, is regarded as the worst, and that which causes us the greatest sorrow, for a time, is afterwards seen as the greatest boon possible.

What we have condemned as greatest wrong, is often found to be the highest right.

Are we absolutely sure that some phases of spirit manifestations, now deemed evil, may not yet be found to be the exact opposite of what they are now esteemed? If so, we shall regret our haste of judgment.

But, it is very natural that we should fall into such a mistake.

We have been educated in the doctrine that evil pertains to the spirit nature; and, that man enters spirit life in the same condition he was while in the body.

These are both dogmas of the old Church, and both of them are false; or else we have made a gross mistake in reference to the constitution of spirit.

Certain it is, that we do not, cannot enter the second stage of being just as we are in the body.

Death is a wondrous change!

To lay off "this fleshy tabernacle"—to enter into a world as unlike this as the subtle lightning is unlike the granite rock—to be freed from all the aches and pains of the physical body, is no slight revolution. Freedom from the harassing wants of this fleeting life, is no contemptible deliverance. Heat, or cold; hunger, or thirst can assail us no more.

Now, it requires no argument to show that the evils of earth spring from the clamorous, ungratified wants

of man.

How can it be possible that the evils, flowing therefrom, will not cease when the wants are no more?

These demands are largely the manifestations of the animal appetites, and when these appetites are dead, the wants must cease.

It is impossible to suppose that the demand for whisky, opium, etc., can be felt by a disembodied spirit. So, also, other forms of appetite.

Certain functions are for specific purposes. The desire for food is to sustain the physical organization; the reproductive functions are to perpetuate the species.

The end of physical life, ends the exercise of these functions, they are not needed in spirit life.

The tadpole lives in the water like a fish; but when it becomes a frog, it emerges into the air, which it thereafter breathes like other animals. Its function as a liver in the water, is lost, or nearly so.

To suppose that spirits are subject to the same wants as we are here, is to proclaim the grossest form of Materialism.

To suppose them enslaved to the appetite for whisky and tobacco, is to affirm that we carry with us the diseased physical conditions of earthly being. I do not believe a word of it.

Every advance in the character of life involves a corresponding change in the environments of life.

Death is a greater advance—a greater change than our birth into outer life.

What are the analogies between our life before birth and after?

A change as great awaits us at death.

Our mode of living must be as unlike the present, as we can well conceive.

How, then, can our present, merely physical appetite exist there?

But, it will be said, we have certain facts; we must abide by them whatever becomes of theory.

Very true. But are you quite sure that the meaning you extort from your facts is not the result of a pre-existent theory?

The old Religions have hosts of evil spirits, led by a "Boss," called the Devil. They cannot do without

him. Their theory would be spoiled without him.

Many Spiritualists are in the same fix respecting evil, or malignant spirits—their theory demands them.

The main trouble is just this:—

To deny evil spirit, would force the conclusion that some Phenomena, esteemed as spiritual, is really purely mundane.

Well, if this should prove true, our system would only be the stronger, instead of weaker.

We can spare a large per cent, and still have ample demonstration of the fact of spirit return. We can well spare them to the mundane side of the argument.

Men emerging from the theories of Centuries, are very apt to retain some of the old notions, even when directly opposed to the Fundamental Principles of their new Philosophy.

With a Materialistic Philosophy—it is Logical to infer the existence, in the Future, of the same appetites and passions as we have here: for the spirit, whatever it may be, is to the Materialist, a result, a product of the body; hence, must possess all its attributes.

But there are many who are perpetually denouncing Materialism, and yet cling as tenaciously to evil spirits as the Christian does to the devil.

Do you wish to be understood as teaching that the malignant attributes of human hate originate in, spring from the spirit?

That the love of whisky, tobacco, etc., are spirit appetites? If not, what are they?

Do you assume that this state of existence is not substantially a chrysalis one, in its relations to the Future?

The real fact is, that the butterfly does not begin to be so unlike the crawling worm, from which it sprang, as we shall be unlike our present condition.

Mentality will, of course, remain, in essence, unchanged, but its instrument—its environment, will be metamorphosed completely.

The vast army of haggard specters, earthly wants, will confront it no more. Their importunate howl will never resound thro' the flowery vales of the Summer-land.

If they do, I have no wish for a home in that Country. I prefer the quiet sleep that knows no waking, to a second edition of the present, unimproved.

But let us grapple with the so-called evil manifestations. "Spirits lie—deceive."

The natural tendency of man is to tell the truth. The common practice of all men is, to obey that tendency.

In the spirit life, the temptation to deceive is far less than here. And as lying is the exception in earth life, it must be much more an exception there.

Many, very many here are denounced as liars, when they utter truth. The spirits may share in that misfortune.

Mistakes are often called lies.

Opinions may be mistaken for assertions, and the utterer be denounced as a falsifier.

Ignorance is the prolific cause of evil, and spirits are not all-wise.

In this life, the ignorant good, do more harm than the evil wise.

Ignorant spirits may cause us great suffering and harm, when earnestly seeking to do us good.

Again, spirits do not, cannot change their opinions—beliefs, of a sudden, any more than we can here.

I see no reason why they should not seek to propagate their opinions by all means in their power.

Innocently, spirits might state many falsehoods, commit many errors, and do a vast amount of harm, the same as men are now doing; and, yet, they "verily think" they are "doing God service" in it all.

The most ruthless murderers the world has ever seen, were most conscientiously in earnest.

The Inquisitors slaughtered a few, to save many from an endless hell.

When a Fire Department blows up blocks of palatial buildings, to save a City, they are not guilty of arson: nor are men evil who seek in the best way they know, to benefit the Race.

I see no reason why Religious spirits may not be fired with the same enthusiastic zeal for "the conversion of the world to Christ," as when in the body.

That the end justifies the means, has been accepted as sound morality.



by many besides the Jesuits.

"To lie and deceive," was one of the tenets and practices of the early Church, when the Cause of God could be promoted.

But we are not to conclude that the men who promulgated and practiced this tenet were bad men.

That they were ignorant and mistaken we must admit. Also, that their moral system was essentially faulty.

But when we judge men, we must find out their intent—the animus of their acts.

These very liars and deceivers were toiling for the salvation of men, and they thought that to deceive a man for his own good, was no wrong.

Some of those spirits may not have outgrown that philosophy yet. They may be practicing it in opposing the modern Infidelity—Spiritualism.

They may do this and yet be good, for good men here, oppose it.

Are we to denounce all men who oppose us, as evil?

Have we not yet learned that the best intentions may work out the most appalling devastation when not governed by Wisdom?

Every Religious System subjugates the Reason, and enthrones something else as the Regulator of the conduct.

Inspiration, Revelation, or Intuition are the substitutes. And wherever either of them is exalted above the Reason, ignorance, superstition, and fanaticism run riot, and all the array of evils are inflicted upon ignorant, suffering man.

In this sense, there is evil in the spirit world. There is ignorance, religious zeal, fanatical devotion to creeds and proselytism.

But this is evil in the same sense that insanity is so—a misfortune, but not a crime.

All Religion is insanity, for, it subjugates the Reason.

I say it is not a crime that is intentionally so.

In the broad, impersonal sense, it is a stupendous crime—a crime for which the Race—impersonal man suffers.

I think, then, that while we may set it down as a demonstrated fact that there are ignorant, religious, fanatical spirits, who, in carrying out their purposes, may inflict great pain and wrong upon men, yet they cannot be denominated evil in any such sense as that term usually signifies.

They are working for what, to them, is the highest light.

They are all for God. God believers are at the bottom of every scheme entailing sorrow upon man.

Taking all the facts into consideration, I think we have made some huge mistakes in our notions about evil spirits. Mistakes, which logically overturn our whole Philosophy.

San Bernardino, Cal.

Written for The Watchman.

# "THE YOUNG MAY DIE, THE OLD MUST DIE."

Not long ago, I was talking with an aged friend, on the subject of "death."

My friend said:—

"I have always dreaded the last final struggle—the last gasping for breath."

I find that this feeling is general, save among educated Physicians, and a few who understand, fully, the Physiology of death.

I remember, when a mere girl, of reading that the vast majority of deaths were absolutely painless, and since then I have never dreaded "that last breath."

I have lately conversed with several Medical men, and they all confirm the fact that death is usually painless; and that most dying people are indifferent as to its coming moment—while a few long for the release.

We all know that when life is full of happiness, hope, pleasure, and vim, we cling to it as our one great blessing; and the more we love and appreciate our friends and relatives, the more pain we feel at the idea of having them taken from us by death.

Spiritualism has done great good in robbing the Future of its terrors, and thus removing one of the most terrible myths that made death a dread.

This newest of the Religions tells us that whatever be our condition in another life, it is an advancement upon the present.

Materialism, tho' giving no promise of a better life, still helps to null the terrors of an endless hell.

So, between the two, the great dread of the yet to come, is removed from the minds of the majority of the dying.

The sad parting from loved ones, and the unfinished work, and other clingings, we find no remedy for, save that all must submit to the inevitable, and none hope to cheat death of his due.

"The young may die, and the old must die"—but we can wipe out the dread of the last severing of the strings of life, by assuring the living that death is usually painless.

It is as natural to die, as to be born; and one is as inevitable, and as easy (physically) as the other.

We must all suffer some when old, feeble, or diseased; but we also suffer when young, strong, and in our prime.

All manner of diseases, cuts, and hurts give us pain: so there are few deaths by disease or accidents but are preceded by more or less pain and suffering, but this people seldom dread as they do the "last struggle."

It is said that in Queen Mary's time it was customary among Country people, for the nearest relative to smother the dying, by placing a pillow over the face, so they would be quickly relieved from death's pangs.

Our Medical men assure us that Nature provides for a painless death by her own processes.

Breath comes slowly, and is shallow, and now and then comes a deep, sighing breath as if life was trying to gain the ascendancy.

As the breaths grow infrequent, the blood is not charged with Oxygen, but becomes charged with Carbonic-

acid gas, and the heart is no longer forcibly propelled by it, and so fails to send the blood to the extremities, and the hands and feet grow cold.

The Carbonic acid acts on the nerve centers, and benumbs the brain, and destroys sensitiveness, and so the feelings are not acute or sharp, but dull and dead-like.

The muscles may contract, and the face and limbs contort, and the whole body seem tortured; but it is all as void of real feeling, as is a shriveling leaf on a bed of coals.

The last sensations of the drowning are usually rather pleasant ones, and an antipathy to being moved or disturbed.

The pains preceding death, are usually less when one attains a ripe old age; then one seems to fall as a ripe leaf falls from the tree.

So, friends, from all I can gather from all sources open to me, I find it is needless to be alarmed at the fear of the death-struggle.

When it comes, we shall be past sensing it.

Life and its realities alone concern us.

Happiness is "our being's end and aim."

Whoever can close up the most avenues to misery, and open the widest doors to happiness, is the world's greatest benefactor.

ELMINA D. SLENKER.

Snowville, Pulaski Co., Va.

Written for The Watchman.

## WHENCE INTELLIGENCE?

Mrs. Minerva Merrick, in her comments on the *Personal Existence of a Supreme Being*, published in THE WATCHMAN for July, makes some startling statements, which, if true, should be substantiated—but, are they true?

She claims the invisibles as her instructors: and is a woman, belonging to that better part of Humanity whose intuitions are acknowledged as being endowed with the capacity of perceiving truth in advance of the Reasoning powers of the sterner sex.

Under these circumstances, it becomes him to tread cautiously and gently, the ground such an one has trod.

With this forecasting, I wish to express a few thoughts.

This question of the Personality of the Deity, is quite too deep a problem for any of us to have a satisfactory opinion upon, much less to discuss intelligibly.

I would not wish to inflict the reading Public with the best I could say on it.

My thoughts at this time will be a criticism of the thoughts expressed by Dr. Robert Greer, and Mrs. Minerva Merrick on the source of Intelligence.

Dr. Greer had said:—  
"You cannot conceive of God apart from Intelligence. And you cannot conceive of Intelligence apart from Organic structure."

"There is no Intelligence whatever, outside of a living organism."

Mrs. Merrick tells us that:—  
"All Intelligence is outside of an organized structure, as much so as the air we breathe, and it fills all Space."

"We inhale the air to support the physical organism; while the mind

inspires or draws thoughts from the invisible world of Souls."

"When a ray of Intelligence from the spiritual world of Souls touches the Negative atmosphere surrounding an individual, it produces mental action—and without that touch, we could neither think nor feel."

It seems to me that Dr. Greer's view limits Intelligence too much; and Mrs. Merrick's removes it too much from Organic structure.

We can know of Intelligence only by its manifestation; and for that we must have Organic structure; but to limit it to Organic structure, or declare that it is entirely outside of Organic structure, are very extreme views, and evasive of the truth.

While Mrs. Merrick says that all Intelligence is outside of Organic structure, and still says that the mind inspires or draws thoughts, etc., would she claim that the mind she speaks of as being within the organism, is a non-intelligence?

Or, that this mind has no Intelligence of its own, and can neither think nor feel of itself?

This query is pertinent:—

How do we apprehend Intelligence at all, unless by our own individual Intelligence?

I hold that all the Intelligence manifested by mind, belongs to the individual Soul. Hence, all we really know of Intelligence, wells up from within.

All Soul entities possess Intelligence, from the lowest to the highest grades of Organic Life.

That there is Intelligence without Organic Life, is certain. But it is not rational to say that it fills all Space. That can be more truly said of spirit.

Does not our sister confound Intelligence with spirit?

Intelligence is the First Principle of Being.

The First Principle must act specially, and from Centers, and cannot fill all Space.

That which it acts upon for manifestation in formation, must be a generally diffused substance, and plastic to the motor power.

Spirit, then, is this substance, and fills immensity.

It is spirit force operating in Matter that possesses all the potentiality thereof, and which gives life and form to every living thing.

Intelligence, Spirit, and Matter form the great "Trinity" of the Universe—not "three Gods in one," but each a necessary and component part, not only of the Great Whole, but of every form of life.

Hence, neither Dr. Greer's nor Mrs. Merrick's theory is correct as to where Intelligence, as a whole, exists.

It does not exist in its entirety within Organic structure, nor without, but is both within and without.

It could not exist within Organic form if it had not first existed without.

Do we know that it does exist without?

I answer, Yes; simply from the fact that it exists within.

This individual Intelligence did not create itself: it is not the product of Organic structure: it is not derived from Matter, or Spirit: it could be derived only from a Supreme Intelligence.

And to be self-existent, as Mrs.

Send for H. A. BERRY'S MAGNETIZED PAPER for the cure of disease, and relief from pain.

Each sheet is especially Magnetized to supply the constitutional deficiencies of each individual purchaser. Full directions accompany each sheet.

Single sheet 15 cents. 7 sheets (1 per week) \$1.

Send lock of hair of the patient as a magnet.

Address, H. A. BERRY, 1090 Central Park Ave., Millard Postal Station, Chicago, Ill.

\$1.00 pays for The Watchman for 1 year.



Merrick says it must be endowed with the attributes of that Intelligence, and be self-sustaining.

Would Mrs. Merrick have us believe that there can be no thought, or feeling in our Souls only as they are touched by a ray from an outside Intelligence?

If no mental action can be produced in an organism over which sits enthroned a human Soul, only as it is moved upon by an outside Intelligence, then, surely, man is a frail creature.

Will she answer:—

Does not the Soul think of its own volition?

The thoughts we think, are they not ours?

The Intelligence we are able to manifest, does it not belong to us as Souls?

Are not we amenable to the Law of our own being for the right use of this Intelligence?

Mrs. Merrick makes this outside Intelligence emanate from the spiritual world of Souls, and I infer that it is from individual Souls occupying the spirit world.

An explanation is needed here.

If she means that this Intelligence comes from the Supreme Intelligence or Soul would she use the plural, "Souls," in describing it?

I cannot learn from Mrs. Merrick's writings, what position she takes on the Personal Existence of a Supreme Being.

Saying, however, that all Intelligence is outside of Organic form, precludes the possibility of any personal Intelligence.

So we are lost in the maze of nothingness. What we think we think, we do not think.

We must all be acting a puppet show for the edification of this outside Intelligence, who plies the wires of thought, and we dance like Punch and Judy.

It is certainly true that the human Soul is constantly reaching out and aspiring after that which is higher than it, and ever is the answer coming to fill its longings and lift it higher.

The aspiring genius is within, the inspiring genius is without.

There is an influx from the Supreme or Central Intelligence, which, "he who seeks may find," for, "unto him who knocketh, it shall be opened."

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

There is also a special inspiration controlled by our departed friends and higher angels, which is ever operating with, and acting upon the children of men, to teach them the Laws of Life, aiding them in overcoming evil, and directing them to the true goal of happiness.

H. A. BRADBURY.

Lynn, Mass.

Send for photograph of Spirit WHITE FEATHER, PEACE BIRD, as a magnet of Spirit power. Price 50 cents. Address

H. A. BERRY, Editress, 1090 Central Park Ave., Millard Postal Station, Chicago, Ill.

HE who loves to read and knows how to reflect, has laid by a perpetual feast for his old age—subscribe for THE WATCHMAN

Selected.

## BEAUTIFUL WORDS.

'Mid the losses and the gains,  
'Mid the pleasures and the pains,  
'Mid the hopings and the fears,  
And the restlessness of years,  
We repeat this passage o'er—  
We believe it more and more—  
Bread upon the waters cast  
Shall be gathered at the last.

Gold and silver, like the sands,  
Will keep slipping thro' our hands;  
Jewels, gleaming like a spark,  
Will be hidden in the dark;  
Sun, and Moon, and Stars will pale,  
But these words will never fail:  
Bread upon the waters cast  
Shall be gathered at the last.

Soon like dust, to you and me,  
Will our earthly treasures be;  
But the loving words and deeds  
To a Soul in bitterest need,  
They will not forgotten be;  
They will live eternally—  
Bread upon the waters cast  
Shall be gathered at the last.

Fast the moments slip away,  
Soon our mortal powers decay;  
Low and lower sinks the Sun,  
What we do must soon be done;  
Then with rapture, if we hear  
Thousand voices ringing clear—  
Bread upon the waters cast  
Shall be gathered at the last.

Written for The Watchman.

## REFORMS AND REFORMERS.

It is about a Century since the Poet and Philosopher, Berkeley, recorded a prophecy:—

Westward the Star of Progress,  
Empire, Republic, wends its way.

Reader, if this be true, as I believe it is true, the American world is ours for Humanity's interests.

Indeed, this is complementary to us Spiritualists as Americans, for we are the last progressive specimens of the Human Race, that have appeared to lead the strayed, lost factions into the fold of Nature's eternal truths, progressively ever onward and upward to the beautiful and the sublime.

In Nature's Laws there are no retrograde movements.

Water never runs up hill, but always seeks its own level.

It is certain that it is a craven spirit and unworthy of an American, that turns away from the rich resources of our own Country to bow before Foreign dictation and assumption.

We have the most energetic, progressive population that was ever gathered under one Government.

We have had the largest Armies that the world has ever recorded in Christian History, or in Pre-historic Ages.

We have the most skilled Doctors of all grades of Schools, summed up in one Natural School—Spiritualists and Mediums of the most profound knowledge in and of the constitution of man and woman.

Spiritualists are in the ascendancy, with the most rational and widespread knowledge of Spiritualism, which is the most progressive System of Education.

All Churches are in the rotten, mythical fictions and lies of Popery and Orthodoxy.

The Church people are doing all in their power to resist the march of Progress. They as Church members hold on to the old, to resist the new, and to preserve old falsehoods in unbroken power—Romanism always to the core.

Great God! what else can we Spiritualists expect from the Protestant and the Roman Catholic Churches!

There is no change of species known to man, in Science. Brambles do not change so as to produce cabages, or carrots; and sheep do not produce lions and tigers:

So the Churches that murdered radical reformers of old, will never become the nurses of Reforms.

Where would the Negroes be, today, if there never had been a William Lloyd Garrison, nor any other Reformer?

According to the eminent William E. H. Lecky, the Church of Rome has shed more blood than any other Institution that has ever existed.

Its cruelties, according to W. E. H. Lecky, were not perpetrated in brief paroxysms of a reign of terror, or by the hands of obscure sectaries, but were inflicted by a triumphant Roman Church, with every circumstance of solemnity and deliberation.

Its victims were usually burnt alive, without mercy, by Catholics.

Yes, they were burnt alive even after their constancy had been tried by the most excruciating agonies that minds fertile in torture could desire.

When I read of millions that were burnt alive by the Church, the tale is so ghastly and horrible that I cannot help doubting if anything so grandly devilish can be Historically true.

But, History tells the truthful tale uncontradicted.

The regular pupil of the fashionable Colleges of Allopathy and Homeopathy and others, comes forth with a literary, but not a practical education, he is profoundly ignorant of the noblest faculties of human nature, and scornfully hostile to Spiritual mediums and healing Science.

State Doctors' Laws are in the decadency, soon to become null and void.

The more these tyrannical, self-preserving fools and dupes press forward their unconstitutional Laws, the better for Spiritualists and mediums.

All the State Doctors' Laws are in conflict with the CONSTITUTION of the United States.

I am prepared to meet them in the Courts with the CONSTITUTION of the United States in my hands.

All these Regulars, as State Doctors, are tightening the rope about their own necks.

No Constitution allows any one class specific or special Legislation to the injury of others.

State Laws cannot overthrow the United States CONSTITUTION. Talk, who will.

Spiritualists are progressive in all things.

The influence of the College tends to perpetuate the old, and discourage improvement and progression.

The Church and the College belong to the Past—they work for the Past, and against the Future—for the effete dogmas of the old world, and against the new thought of the new.

Spiritualism is the only light for Humanity.

As Spiritualists, we want Colleges that will not make learned fools and imbeciles.

The work is only half done.

Just as long as woman is not on an equal plane with man, to vote as an American Citizen, Politically, and otherwise, Woman's Emancipation must be.

We only thank Spiritualists that the work of Woman's Emancipation has begun.

Woman must and will hold Office in all departments, high and low. One by one, by degrees, almost every occupation has been opened to her.

The American Statistician tells us that there are 2500 female Physicians in the United States.

A young lady has carried off the honors of Harvard College in Classical studies.

I ask the women to read their Bibles and learn who it was that stood across the path of those noble, honest women who were our mothers, sisters, and dear wives, to drive them back into bondage.

Yes, there stood a bigoted Church, with the bars of evils, saying to women: "Thus far shalt thou go, and no farther."

I hold that the enemies of women, are the enemies of the Human Race.

In 1869, when Miss Sophia Blake, with four other women, applied for admission to College, they were opposed by the Professors, and mobbed by the students of Edinburgh.

The British Medical Association took the alarm—fearing that women might come in among them, and in 1878, resolved that no woman should be eligible to membership.

The American Medical Association stands on the same ground.

In 1849-50 there was not a Medical College in the United States, except that over which Prof. J. R. Buchanan presided, that would admit a woman.

In 1859, the Philadelphia County Medical Societies—the headquarters of rotten old-fogvism—passed a vote recommending the members to withhold all countenance and support from the Faculty and graduates of Female Medical Colleges. And that, consistently with sound, Medical Ethics, they should not hold Professional intercourse with them.

I have advocated Woman's Political Rights, and Woman Suffrage since 1835, when William Lloyd Garrison had the rope around his neck, in Boston—October 21, 1835.

Woman ought to be on par with man, in every direction.

As to Voting—never will our Country be rightly represented in all Political and Religious matters and capacities, till woman is on the same plane as man, Politically and Religiously.

Great God! the majority of women know more than their husbands—there may be exceptions.

Some women are bad—some men are bad—

But, never will all things be equally disposed of, till women have the Right to Vote. Then, all evils shall be voted down.

Women, cheer up, there are more loyal, virtuous women in our Country than evil ones.

Continued on Fifth Page.







## THE WATCHMAN.

and sensitive mediums who possessed abundant experiences but lacked the opportunity and means of giving their knowledge to the Public.

As in the Past, we invited mediums to send us their experiences: so now do we continue to invite mediums to send us their experiences in Spiritualism.

And, also, any persons who may have had manifestations of spirit power revealed unto them, will find a welcome corner in the Columns of THE WATCHMAN.

Remember, dear reader, that THE WATCHMAN is published for the promulgation of Spiritual Truth, as revealed thro' Spiritualism, or spirit manifestations:

And, also, for the growth and expansion of thought, thro' and by the discussion of Scientific problems appertaining to the Science of Spirit and Matter; and of the Unfoldment and Progression of Humanity.

The Platform of THE WATCHMAN is very broad, it admits of, and, furthermore, invites discussions on any subject whereby one may elicit thought from another.

We believe that a careful discussion on any subject pertinent to the human welfare, is healthful reading. We believe that such reading tends to expand the Mental powers of the reader: and that each man and woman should cultivate a habit of discrimination between the Pros and Cons of what they may read.

We believe that each individual should strive to gain all the knowledge possible to them on all progressive subjects—that they should strive to grasp the new and more liberal ideas of the Times, and thus progress out from the old dogmatic forms of Belief and Custom, which have entailed so much of misery upon the Human Race.

It is the Mission of THE WATCHMAN, to enlighten its readers, and to point out to them, the errors, the fallacies, and the myths of Catholicism and Christianity: and to offset them by showing and proving the validity and correctness of Spiritualism; and the fundamental basis upon which the Philosophy of Spiritualism is based.

We claim that we cannot do these things unless we allow a full and free discussion upon each subject: and allow our Correspondents to express their views, each in his or her own individual style.

This, of itself, is one of the beauties of Spiritualism and Liberalism—it invites the Freedom of Speech, and calls forth the Judgment and Reasoning abilities of its advocates. While Catholicism and Christianity hold their followers in the narrow track of Customs which have served to enslave the body, and cramp the mind—Dogmas and Creeds which have entombed millions of Human Souls in Superstition, ignorance and crime.

But it is the Dawning Light, and the Philosophy of Spiritualism, and the ennobling and Soul saving expanse and knowledge gained thro' Liberalism that has served and will continue to serve as the greatest boon Humanity has ever received—freeing, as it does, the Human Mind from the enthrallment of Superstition, Creeds, and Dogmas.

We would call the readers' attention to the remarks of Prof. J. S. Loveland, on the first page. Perhaps, some of our readers may feel inclined to give us their views or experiences on the subject that Brother Loveland has selected. If more light on the subject can be given, and we feel positive that there can be, then, we wish that some one would give our readers the benefit of that light.

We, as a medium, have had our own experience with spirits, both good and bad, and we have our convictions thereon, but we desire to hear from some one else.

There is another Article in this present Issue—"Conditions"—by J. W. Dennis. Now, this good Brother desires that some one should answer his question, so, kind reader, if you feel so inclined, we should be glad to have you reply to J. W. Dennis' Article on the second page.

We could answer Brother Dennis from our experience as a Developing Medium, and from our own experience with spirits, but we prefer to hear from some of our readers, first, then, perhaps, we will tell some of our experiences on the subject of Conditions.

### Editor of The Watchman:—

Cassadaga is on the boom—to-day closed one of the most successful Camp-meetings that has ever been held at the grounds. The Meeting began Saturday, July 31st.

The first speaker in the Morning, was G. H. Brooks, of Wis., a young man, and a promising one for the Lecture field. In the Afternoon, O. P. Kellogg, of O., amused the Audience, in fact, Mr. Kellogg would amuse the Christian's Devil, in case he should meet him while on a Lecture tour. Mr. Kellogg smiles all over, mostly with his mouth, and as soon as he starts for the platform, most of his Audience begin to laugh, and Mr. Kellogg smiles out loud, and by the time he tells one of his stories, the Audience are in a roar; and I really think that O. P. Kellogg could tell yarns to amuse an Audience for 24 hours on a stretch, if it were not for dinner time coming just as he gets started. I would like to have him preach my funeral Sermon, for he would tell jokes on me until there would not be a dry eye in the house. Jennie B. Hagan followed Mr. Kellogg. She is the Queen of entranced speakers—and everybody likes our Jennie B. Sunday was a repetition of Saturday, and the same speakers filled the time.

Monday was Conference day, as all Mondays were, and it seemed a sort of a Holiday, and all the Campers fixed up for the Week's work. Frank Baxter, of Mass., Miss Hagan, and Mrs. H. S. Lake, were the speakers until Sunday the 8th. Monday was Conference day, again, and many local speakers occupied the platform and aired their peculiar views on Religious matters; and the poor, old, Orthodox Church got such a raking that one would have thought that the spirit of Infidelity ruled the hour.

Tuesday, Aug. 10th, Walter Howell, of London, Eng., came to us, and gave us a very fair lecture under control. He is above the "haverage." The 11th, Mrs. Lake filled the bill, and did it well, she is one of our grandest speakers. 12th and 13th, Mrs. Lake and Walter Howell spoke, and the 14th, J. J. Morse, also of England, gave us good specimens of "Hinglish Horatory," "you know." Then Lyman C. Howe, of Fredonia, and J. J. Morse spoke. Lyman C. Howe is a controlled speaker, and does well.

During the rest of the month we had Nellie J. T. Brigham, a Star speaker, Judge McCormack, of Pa., a logical speaker, Clara Watson, of Jamestown, a beautiful speaker, A. B. French, of O., one of the most noted speakers on our Spiritual Platform, Mrs. E. S. Bishop, of Indiana, a grand, good speaker, Mrs. R. S. Lillie, of N. Y., a first-class social lady, and the finest speaker that stands on our Platforms, to-day. Her peculiar forte is to take subjects from the Audience, and speak or answer questions without a moment's preparation, she is a sort of walking Encyclopedia, and seems to be well posted on all subjects that come within the mind of man. Mrs. Lillie is booked for the Season of 1887, at Cassadaga.

Edgar W. Emerson gave tests, daily, to hundreds of strangers, and gave names from the platform, and even went so far as to tell the old ladies that they had all sorts of keepsakes at home, and also told what they were, and where they were kept. One had Aunt Mollie's feather bed, and Aunt Mollie had been in spirit life for 10 or 15 years. Another had her little daughter's playthings kept secretly hidden for years, and the spirit came thro' E. W. Emerson, and told the mother where they were, and what they were, and as the evidence grew stronger, the old mother would weep as tho' her heart would break, while the old Orthodox father would hold out a little longer, and he, too, would bow his head and cry like a child. And two more old folks were awakened to the fact that their children returned to them in spirit, even if their Church did deny the fact. A. B. French, and Mrs. Lillie filled the time, as speakers, until the close, on Aug. 31st.

Wednesday and Saturday Evenings were given to the young folks' dancing parties; the young people flocked in from the surrounding country so that our Auditorium was well filled on these occasions. The North-western Orchestra, of Meadville, Pa., furnished us with instrumental music during the whole of our Meeting. J. T. Lillie, of N. Y., vocalist, directed the vocal music, and gave general satisfaction. The Children's Department was under the direction of Mrs. E. W. Tittinghast, of Petrolia, Pa.

We had Cinderella put up for the Stage, and well performed on two Evenings; the Bell Colored Concert Co., of Jamestown, gave a Concert which was heartily enjoyed by all. We had the Keelers, with their wives, and J. A. Mansfield, the slate writer, from Mich. We had an old folks dance, two weddings, no funerals, lots of fun, plenty of good meals, any quantity of fine weather, no drunken men, no disorderly persons, no police, no immoral conduct. Lots of Christians came to see the show, and got caught by meeting lots of other Christians that they did not ex-

pect to see. It was fun, tho', when one old deacon, from Chautauqua, who was slyly taking in our Sunday Meeting, came face to face with his son and daughter and their respective sweet-hearts, the old man began to scold when the daughter wanted to know what he was doing there. This is the way our truths and beauties are getting scattered everywhere. I sometimes think that Spiritualism is catching, one in the family gets it, and the whole family are taken, and nothing seems to stop the complaint until all are inoculated.

The old set of Officers were elected for 1887. A new hotel is to be built, as the old one will not accommodate all who come to us on special days.

Cassadaga grows, and its name and fame are world wide—situated far from the noise and tumult of business, its quiet retreats are sought by the better class, and its health-giving Climate is a benefit to any who come. Its standard, morally, is way up high, and the peace that reigns there, is the peace of a heaven on earth. Long may Cassadaga live!

Mother SKIDMORE still tries her best to work herself to death for the pleasure of the Campers. I really think that just as soon as she and Thomas, her husband, arrive on the other shore, they, with their daughter who has gone before, will establish a Camp Cassadaga over there—if they do, they can count me in at the first chance.

Cassadaga is on a good financial basis, having made money the past Season, that will be expended to improve the grounds for the coming years.

God or the Great Spirit and all the angels bless Cassadaga, so that our children and our children's children may listen to the truths that may be told from the platforms by her devotees beneath the shade of her evergreen forests.

J. W. DENNIS.

Continued from Third Page.

Intolerance is organized in creed-bound Churches, yes, it is pre-eminent organized in the National Medical Association, which is organized to procure monopolizing Laws, which would compel those who enter the Medical Profession, to pass under the discipline of the Colleges, in which men are taught to look down in scorn on all spiritual things; to sneer at the most successful improvements in the Profession, without investigation; and to discard everything that rises above a gross Materialism.

The spirit of the Societies, Colleges, and Academies, that scoffed at Dr. William Harvey, still survives in this Association: and Scientific freedom cannot exist in this Country, until the dominant influence of that combination is broken.

Therefore, I consider it the duty of every Liberalist to work for the overthrow of its power; and of the Medical Legislation that it has procured for the support and establishment of Medical Colleges.

All State Doctors' Laws are unconstitutional; and all Class State Laws enacted specific and especial, are in direct opposition to the letter of the United States' CONSTITUTION.

Reader, do not think that I am at all singular or extravagant in my denunciation of the Colleges.

15,000,000 of Spiritualists in the United States is the effect and result of Christian tyranny.

DR. NORMAN MAC LEOD.



## CORRESPONDENCE TO THE WATCHMAN.

By Mrs. MINERVA MERRICK, Quincy, Ill.

Formerly Publisher of

A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Volume 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

## INVOCATION.

We will call upon our heavenly Father—that light of perfect Love and Mercy, to send messengers from that Altar to fire our Souls with sparks of loving-kindness, sympathy, and pity for the dark and uncultivated minds of our brothers and sisters.

We desire our friends and loved ones to impress our minds with pure thoughts, and lead us in the paths of righteousness, justice, and mercy, so that our lives may be a guide to others; and our thoughts like a halo of light to lead them to see the beauty and glory of life everlasting.

Help us to labor in the vineyard diligently, that the Kingdom of Happiness may come on earth, as it is in the Heavens, and the Will of the Supreme Soul prevail.

Let us look up to the Seventh Heaven where all that is pure, beautiful, and good dwell—that inner temple, the heavenly Father, whose Love and Mercy endureth forever; and the Queen of Equity sits on the Throne of Justice.

We desire the great spirit to send messengers with the heavenly influence of Truth, by the spirits of our friends, to cheer and comfort us with their presence.

May they touch our Souls with a live coal from the Altar of Peace and Harmony: may it hush the discord of contending emotions in our minds, that the pure spirit of Love and Sympathy may swell the Harmony, and thrill the Soul with the Music of Celestial Spheres.

These favors we ask from our invisible friends; and that they will join in singing praises to our Infinite Father, for our eternal life.

MRS. MINERVA MERRICK.

## CHARITY,

## THE ANGEL OF MERCY.

We are impressed to write on the above subject, to the readers of THE WATCHMAN.

We desire the spirit of perfect Love to guide our pen, and impress on the mind a true emblem or illustration of the fadeless beauty of the Angel of Charity.

An imaginary woman, one whose gracefulness and purity express the mother love; one who cannot see the faults of others; one who thinks no evil; suffereth long; is kind; envieth not; and vaunteth not herself.

It is a Principle of loving Sympathy embodied in a human form; and when truly expressed, it fills the Soul of both the giver and the receiver with the spirit of Happiness, and a satisfaction beyond the limit of earthly Spheres to bestow—a something that matter, in its highest state of refinement and unfoldment, could not produce.

Sentiments of sympathy and affectionate regard, correspond with the most beautiful fragrant flowers of earth—when they are gathered and placed in a vase, all who come within the radius of their fragrance, enjoy the sweet perfume.

When the Goddess of Charity and Mercy manifests her loving spirit in the human organism, like the flowers, all in that circle of development or harmony enjoy its happiness.

Charity, like a Star, radiates its loving sentiments, from its center, in every direction, touching the minds with more elevated thoughts, and pure, unadulterated affection: and it is a manifestation of perfect Love from the Supreme Father to the children of earth.

An unselfish, voluntary expression of sympathy and commiseration for those who are oppressed, is the Key to the Science of the Soul of man, and it opens the door of the Kingdom of Heaven, which is always at hand.

We will ask our spiritual co-workers to read I Corinthians XII and XIII Chapters, and they will perceive the glowing light of love to our neighbor.

All Societies outside of what are called Christian Churches should establish the structure for their Institution on the Rock of Truth, Righteousness, Justice, Love, and Mercy; and elect the Spirit of Charity to preside, and she will open the pearly Gate of Purity, wherein dwells Love and Beauty, and where no abomination can enter the Temple of the Soul.

The greater number that unite in Harmony and Sympathy in throwing out an influence of gentle friendly kindness toward the unfortunate people, the swifter it will move on the Electric currents from one mind to another, and produce a good effect in this Sphere, and in the spirit world, which is one degree above this Mundane Sphere.

This seems to be a Spiritual Center, and those in the Circle of Charity radiate the sentiments in every direction, corresponding with the rays of the Solar Orb.

MRS. MINERVA MERRICK.

## CHRISTIANITY.

We are impressed to say that a very spurious Christianity prevails, according to our observation, in Quincy, and in other Cities where an opportunity has been presented for such observation.

We will relate a little experience we have had in testing the value of the Laws of the professed Christian Communities that we have compared with the teachings of the infallible Book, as the Christians call it.

We can find but very few, either Laws or works that correspond with the teachings of the Book.

We will relate an incident to illustrate an idea of the operation of these Laws.

A man by the name of Wilson who lived in Memphis, Mo., with his wife and three children, left his family and came to Quincy, Ill.; soon afterwards, his family followed him, and on their arrival, being without means, they could not secure a house, or a room—we paid one month's rent for the woman, and they found shelter.

Her husband was a drunken,

worthless fellow, and in a few days he stole a gun from his nephew, and was arrested. He acknowledged the crime, and the owner received his property. But Mr. Wilson was tried and sent to the Penitentiary for one year, to work for a Contractor.

It costs the tax-payers \$15 and the expense of the trial, for every one that is sent to prison.

The woman is left with three children, and not being able to support them, the tax-payers are again called upon.

The people are burdened with taxes—even widows and orphans, who have no representation, must suffer the injustice of having their mites used without their consent, to oppress them.

The wonderful Book called the Bible, contains the philosophy of living a life of righteousness.

The spirit of love, mercy, and justice, speaking thro' the mouth of a good prophet (medium), suggested that when we built a City, to build a place outside of it, in order to restrain those persons who cannot govern themselves, and cause them to work for their families, instead of trying to punish them.

We will suggest a change in the government of a City so that its inhabitants may become more elevated in mind and body, and try the lesson that is taught in the Bible, to produce the desired effect—instead of calling on the tax-payers for contributions to build a place of refuge for the undeveloped children of the Spiritual Father: as the useless gilded edifices are built to worship a Heathen Deity, or a dumb Idol.

The Supreme spirit of Love and Mercy, speaks thus:—

Where can you build me a house?

Who asked you to make sacrifices when you come before my face?

When you multiply prayers, I will not hear.

There are between thirty and forty Churches in Quincy, Ill.; we cannot estimate the value of the Church property—but if it was taxed as other property is, it would create a Sinking Fund that would help to liquidate the City debt.

The Work-house should have been built first—not a Poor-house, but a good, substantial building, to be enlarged when necessary, or, have several in different parts of the City, to accommodate Citizens who have work that would not interfere with mechanical work—if it did they should regulate the price to correspond with labor outside—such as picking wool, etc.

Mrs. Wilson tried to get bread for her children by picking wool in a building where hides were stored—a vile place.

If there was a suitable place, her husband should pick the wool, and receive reasonable remuneration, and live on the plainest substantial food, and if he would not work, he should not eat.

We have a Court House in Quincy, which cost \$150,000; and those in authority imprison our sons and daughters, fathers and brothers in the basement jail to punish them, and pay their board.

We once received a letter from a prisoner asking us to pay a lawyer and he would release him.

The prisoner had been punished 12 months, and had to be punished two

months more for stealing pantaloons worth 95 cents—taxing the people \$11 per month for his board.

Public Offices are filled mostly by people claiming to be Christians.

If they would practice the lessons taught thro' the mouths of honest mediums, Humanity would be in a more elevated condition.

We would have a Work-house in every City, and make it strong and convenient, having a bathing apartment and decent beds; it should be under military discipline. Those confined there should do the work and keep themselves neat and clean.

There should be a room for social meetings on Sunday, so that the families of those confined might visit them and relate their mental and physical experiences of the past week.

There should be a Committee of mothers to visit the families of those confined in the Work-house, and, if necessary, provide the children with a neat dress for them to wear on Sunday.

MRS. MINERVA MERRICK.

To Be Continued.

The painted rock of Santa Barbara Co., Cal., is 150 feet high, and upon it are many pictures in color, in a good state of preservation, that are thought to be the work of Indians.

There are two caves in this giant rock, one at its base, and the other 60 feet from the ground, and in each of these are paintings of animals.

Whenever you look at Nature and are thrilled by its grandeur and beauty, you worship the God of the new heaven.

When you help the oppressed, feed the hungry, and clothe the helpless, when you pursue your duties in life unflinchingly, you worship God—not by abusing yourself, not by groveling in the earth, but by doing right in all the emergencies of life.—Mrs. H. J. Horn.

If the unlettered child can grow into a Locke, Bacon, or Humboldt, in one brief lifetime, what shall Eternity produce?

If a moral consciousness with no moral experience, without even a taste of the bitterness of vice, or sweetness of virtue can, in the little journey from the cradle to the grave, grow into a Confucius, Socrates, or Jesus, what shall the unknown Ages yet to come reveal of moral grandeur and heroism?—A. B. French.

All human bodies are like a delicately constructed Aeolian Harp, moved by the lightest airs that blow upon it; and our varying moods and frames of the mind, our shifting joys and sorrows, and often even our volitions, are under the influence of powers to us altogether imperceptible but whose subtle effects we cannot escape.—Rev. W. F. Evans.

Send \$1.00 to Dr. Robert Greer, 307 S. Oakley Ave., Chicago, Ill., for a bottle of "Mental Energy." It will do you good.

He who loves to read and knows how to reflect, has laid by a perpetual feast for his old age—subscribe for THE WATCHMAN.



Written for The Watchman.

## CONDITIONS.

After years of patient and impatient investigation of the natural Laws that control spirit communion, I would like to ask, thro' the Columns of THE WATCHMAN, a few questions of some of the many readers—for instance:—

I am a positive person—I go to a medium for a sitting—my mind is made up as to what I ought to get thro' that medium:—

As I look at the matter, I call a Council of spirits together around the medium, and my spirit is one of the Council, altho' it is yet in the body—

Now, suppose that I wish to get a certain answer, with my positive force don't I make a report thro' the medium simply a majority report, and the spirit forces simply acquiesce in said report?

Or, take it in a circle with a gathering of skeptics and opposers of Spiritualism, does not their spirit or mind force rule, if they are in the majority? And don't we, oftentimes, get a report thro' a negative medium that is more from the spirit or mind force in the body, than we do from purely spirit or mind force out of the body?

Or, does not a majority make a report thro' the medium, whether said majority of spirit or mind force is in, or out of the body?

Take another instance:—  
I know of a grand, good, and truthful medium who had a friend at her house; on Sunday he called on another medium and had a few minutes talk, but no sitting with her.

On his return to the first medium's house, she said:—

"You have had a sitting with Mrs. R—"

The friend said nothing, but the next morning, unceremoniously left the house.

The medium at once rushed to her seance-room, and called her Indian control, and asked him if her friend did not have a sitting with Mrs. R.

The control replied thro' her hand: "That he so sure."

Now, I ask, who wrote that communication, the Indian control, or the medium?

My explanation would be this:—

The medium's mind was in so positive a condition, and she was so certain that her friend had had a sitting with the other medium, that her mind force carried the day against the spirit's power, and she got a majority report thro' her own hand, tho' unconsciously to herself.

She was not satisfied with the matter, yet, so she asked to have her control write it independently between the slates—then he wrote:—

"He did sit with Mrs. R—, and that Mrs. R— had told a heap of bad stuff to her friend."

Here, again, I say that the medium's positive mind force carried the day; and the spirit power simply agreed to be over-ruled, because he could not help himself.

Well, now, another strange thing about it is this:—

I can sit at the table with this same medium, and, being of a still more positive nature than the medium, I can call up this same Indian control and tell him that he has written some thing that was not so, and he will

answer right to the contrary, or as I wish it.

Again, I say that my positive force or spirit power over-ruled the spirit force out of the body, and they peaceably acquiesced in the majority report.

Take another case:—  
I am a medium, am clairaudient, and can hear voices.

I left a lady friend a few days ago, in a distant Town, and as soon as I arrived at home I retired to my seance-room fully under the impression that my friend had been taken suddenly, very sick; I asked my guardian spirit, this:—

"How is my friend at M—?"

She replied just as I expected she would: VIZ.:—

"She is very sick, very sick, and may not live."

I then called the afore-mentioned medium's Indian control, and asked him the same question—

"Is she sick?"

He at once replied, "Yes, very sick." And shook his head in a solemn way, as much as to say, she is very, very sick, and I am afraid she will not live long.

In a few days I received a letter stating that the friend in M— was not, and had not been ill at all.

Now, the question is:—

Can we depend on a communication when the medium is interested in the matter?

Or, can a medium give a good reading to an acquaintance, when the medium knows all the circumstances and surroundings of the sitter?

I say, no: for the mind of the medium is not as passive as tho' he or she sat with a stranger, and knew absolutely nothing of the sitter's affairs.

Our minds are the spirit force within us, and in a Council of spirits the most positive force prevails, and a majority report is made, and the minority says nothing.

That is what is the matter with a large number of the unreliable messages that we get thro' our ordinary mediums.

I ask again, is this not so?

Please let us hear from some one who is better posted than I am.

J. W. DENNIS.

Buffalo, N. Y.

The various fires in Feminine Institutions at home and abroad, led the Lady Abbess of Girton College, England, to ask Captain Shaw, of the London Fire Brigade, to send a man to instruct the fair Girtonians in his Art.

The Captain politely scoffed, but the Lady Abbess, nothing daunted, hired a fireman.

The Girtonian Feminine Brigade is now so efficient that Captain Shaw admits he is surprised.—*Ex.*

Mrs. Miller, of New Orleans, whose application for a Certificate as a Captain of a Mississippi Steamboat has recently attracted much attention, has passed a satisfactory examination before the Supervising Inspectors of Steam Vessels, as required by Law, and the Certificate entitling her to Command a Vessel as Captain has been issued to her.

She will be known Officially as Mrs. Captain Miller.

## A BLESSING TO MARRIED LADIES.

### "MATERNITY."

THE NEW UTERINE TONIC,

And Cure For

Leucorrhœa or "Whites,"

Also,

Prolapsus Uteri, (or Falling of the Womb.)

Ammenorrhœa, (or Obstructed or Suppressed Menstruation.)

Dysmenorrhœa, (or Painful or Difficult Menstruation.)

And all Irregularities and Diseased Conditions of the Female System.

"Maternity" is unrivaled as a Uterine Tonic, in irregular, painful, suppressed, and excessive Menstruation.

"Maternity" restores normal action to the Uterus, and imparts vigor to the entire Uterine System.

"Maternity" is a positive cure for Sterility or Barrenness, and a sure prevention of Miscarriage.

Where women have aborted during previous pregnancies, or, in any case where abortion is feared, "Maternity" should be continuously administered during the entire gestation.

Prepared and sold only by

DR. R. GREER, Chemist.

Office and Laboratory,

307 South Oakley Ave., Chicago, Ill.

Price \$1.00 per 16 oz bottle; 6 bottles for \$5.00.

## SPIRITUAL MEETINGS.

The Chicago Association of Universal, Radical, Progressive Spiritualists, and Mediums' Society holds three meetings each Sunday at Spirits' Liberty Hall (Hall 12), 213 W. Madison St. Meetings at 10½ a. m., 2½, and 7½ p. m. The public cordially invited to attend. Admission 5 cents.

Dr. Norman MacLeod, Chairman.

The First Organized Society of Mediums and Spiritualists of the South Side, meets at Martine's Hall, Indiana Ave. cor. 22nd Street, each Sunday at 3 p. m. Public cordially invited.

Dr. J. H. Warr, Chairman.

The South Side Children's Progressive Lyceum meets at Martine's Hall, Indiana Ave. cor. 22nd Street, each Sunday at 1½ p. m. Public cordially invited.

Alice J. Underhill, Conductor.

Spiritualists' and Mediums' meeting each Sunday at 10½ a. m., at Apollo Hall, 2730 State Street. Public cordially invited.

J. W. Bailey, Chairman.

The First Society of Spiritualists meet each Sunday at 10½ a. m., and 7½ p. m., at Princess Opera House, 558 West Madison Street.

Dr. J. H. Bushnell, Chairman.

The United Society of Spiritualists meets each Sunday at 2½ p. m., at 116 & 118 5th Ave., 2nd floor.

Dr. J. H. Randall, Chairman.

\$1.00 pays for The Watchman for 1 year.

## "SHADOWS":

Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations.

BY JOHN WETHERBEE.

The features of this book are simplicity of statement—freedom from dogmatism—and manifest truthfulness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people.

It is a book that will be appreciated and valued by Spiritualists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest.

The several chapters are distinct articles in themselves, without reference to consecutive order, but in their wholeness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements.

In one volume of 288 pages, handsomely bound in cloth, beveled boards, with portrait of author.

PRICE Cloth, \$1; Paper, 75 cents. POSTAGE FREE

We take great pleasure in presenting this book before our readers, and respectfully ask all who desire a truly interesting and instructive work on Spiritualism, to send \$1.00 to us, and we will have the book forwarded to their address.

Address H. A. BERRY.

1090 Central Park Ave.,

Millard Postal Station,

Chicago, Illinois.

## "THE WATCHMAN" NEWS DEPOT.

Subscriptions received at this Office, for all Liberal and Spiritual Newspapers.

Any Pamphlet or Book Furnished at Publisher's Price.

Copies on Sale.

Price 10 cents each.

By Thomas R. Hazard.

1 Death-Penalty a Failure. 2 Organization. 3 God, Heaven, & Hell. 4 Form-Materialization.

By Mrs. H. S. Lake.

1 Death & After Life. 2 Woman's Right in Government. 3 The Spiritual Philosophy, What it Is, and What it Is Not.

Decay of Faith. by C. W. Stewart.  
Modern Facts vs Popular Thought. by Mrs. Fox.  
Relation of Modern Spiritualism to Human Progress. by Prof. J. S. Loveland.

Preventive of Crime, Insanity, Idiotcy, Drunkenness, Pauperism, & Disease. by Col. M. E. Billings.  
Constitution of the Iowa Conference of Spiritualists, and other interesting matter.

Leadership & Organization. by Prof. S. B. Brittan.  
Reflective Musings—a Picture of Humanity. by M. E. Taylor.

Marriage and Divorce. by E. M. Jones.

Little Lessons for Little Folks. by Elma. .20

Jeanne D'Arc. the Heroine of Orleans. .40

Price 50 cents each.

Prophetic Visions and Spirit Communications.  
A Fountain of Light. (382 pages.) Postage 16 cts.  
Proceeding of Iowa Conference of Spiritualists  
Paper .50; Cloth .75

price \$1.00 each.

By Mrs. C. L. H. Wallace.

Home Cure and Eradication of Disease.

A Cook's Guide, With 366 Menus.

Shadows. By John Wetherbee.

Phantom Form. by Mrs. N. P. Fox.

Quinn's Canoe and Christmas Offering.

Price \$1.50 each.

Richard's Crown.

Spirit Communications. Independent slate-writing  
Mysteries of the Border Land. Post. 15 Gal-edge \$2

Private Instructions in the Science and Art of Organic Magnetism. by Mrs. C. L. H. Wallace. \$5.00

Photographs.

H. A. Berry, Edithess. . . . .25

Spirit White Feather, Peace Bird. . . . .50

H. A. Berry's Magnetized Paper. 7 for \$ .00

We assure our readers that they will find abundant good reading in these valuable works.

When ordering write your name and address distinctly.

Remit by P. O. MONEY ORDER,

Or by REGISTERED LETTER.

Address H. A. BERRY, Editor of THE WATCHMAN.

1090 CENTRAL PARK AVENUE,

MILLARD POSTAL STATION, CHICAGO, ILL.

Send \$1.00 to Dr. Robert Greer, 307 S. Oakley Ave., Chicago, Ill., for a bottle of

"Mental Energy." It will do you good.



Send for photograph of Spirit White Feather, PEACE BIRD, as a magnet of Spirit power. Price 50 cents. Address

H. A. BERRY, Editress, 1090 Central Park Ave., Millard Postal Station, Chicago, Ill.

For development of mediumship, send for H. A. BERRY'S, MAGNETIZED PAPER. Each sheet is magnetized for the especial requirements of each individual purchaser.

7 sheets (1 per week) \$1. Single sheet, 15 cents. Send lock of hair as a magnet.

Address H. A. BERRY, 1090 Central Park Ave., Millard Postal Station, Chicago, Ill.

All advertisements must stand on their own merits.

Mr. Fred. A. Heath, the Blind Medium, Gives Life Readings by letter giving Future Business Prospects, and other valuable information.

Send your full name, \$1. Lock of hair, and stamp. Address.

Fred. A. Heath, 27 Lawrence St., Charlestown Dist., Boston, Mass.

### MRS. E. COVERDALE,

TEST AND BUSINESS MEDIUM.

79 35th Street, Chicago.

### DR. ROBERT GREER,

SPIRIT HEALER.

Cures by the Ancient, Divine Method of laying on of hands, &c.

307 South Oakley Avenue, Chicago.

### TO THE LADIES.

Why will you suffer from Moth, Tan, Sallowness, and other imperfections of the Complexion, when a simple application will give you the Beauty and Appearance of Youth?

Send \$1 and a 2-ct. postage stamp, and receive directions. Address

P. C. Macy, Deep River, Poweshlick Co., Iowa.

### THE

### EASTERN STAR.

A Live, Wide-awake, Fortnightly Journal, Devoted to the Exposition and Dissemination of the Spiritual Philosophy.

Terms:—\$1 per annum, in advance; Single Copy 5 cents; Samples Copy Free.

C. M. Brown, Editor and Publisher, Glenburn, Maine.

### THE FREE-THINKER'S MAGAZINE

And Freethought Directory for the United States and Canada, is a bi-monthly publication, devoted to the interests of Freethinkers everywhere.

H. L. Green, Editor and Proprietor, Salamanca, N. Y.

Terms:—\$1.50 per annum, in advance, 25 cents a copy.

Fee for entering your name in the Directory, 25 cents.

### THE ALTRUIST

Is a Monthly Paper, partly in Phonetic spelling, and Devoted to Unitary Homes, Mutual Assistance and Support, United Labor, Common Property, and Equal Rights to All. 50 cents a year; specimen copy free. Address A. LONGLEY, Editor, 1810 Morgan Street, St. Louis, Mo.

### MARRIAGE AND DIVORCE,

As It Was—As It Is—As It Should Be.

By Emanuel M. Jones, is a very interesting work—all should read it.

Price by mail ten cents. Address

Boston Star and Crescent Co., 1090 Central Park Ave.,

Millard Postal Station, Chicago, Ill.

### H. A. BERRY,

SPIRIT MEDIUM and PSYCHOMETRESS.

Questions Answered by Letter on Business, Health, and General Affairs of Life.

Terms: \$2.00 in Advance.

Remit by P. O. Order, drawn on CHICAGO, ILL., or, by Registered Letter.

MAGNETIZED PAPER and Cure of Diseases

for Mediumistic and Send Lock of Hair

Unfoldment as a Magnet.

Single Sheet 15 Cents.

7 Sheets (One per Week) \$1.

Each Sheet Especially Magnetized

to Meet the Demands of Each

Individual Purchaser.

1090 Central Park Ave.,

Millard Postal Station.

Editress of The Watchman, CHICAGO, ILL.

### JAMES H. BERRY,

MEDIUM FOR A BAND OF ANCIENT SPIRITS.

Communications Written in Ancient Language.

On subjects relating to the Physical, Spiritual and Soul Unfoldment of Individuals.

NAMES OF SPIRIT GUIDES; AND ADVICE.

Send lock of hair of person desiring communication for the Medium to hold in his hand as a magnet for the spirits to read the person's surroundings.

If desired, the Interpreting Spirits of the same Band will give written Translation in the English Language thro' another Medium.

Messages and Interpretation, ..... \$2.00

" without " ..... 1.00

Register your Letters.

1090 CENTRAL PARK AVE.,

Millard Postal Station, CHICAGO, ILL.

### THE Gnostic.

Is a new 24-page Monthly Magazine, devoted to Theosophy, Spiritualism, Occult Phenomena, and the Cultivation of the Higher Life.

George Conkey and Anna Kimball, Publishers and Editors.

Assisted by an able corps of Correspondents.

Terms:—\$1 per annum: 10 cents per single copy.

Make all orders payable to the Proprietors of Gnostic.

112 McAllister St., San Francisco, Cal.

### E. S. WETMORE,

Signs of every description. Political & Society

Banners, House & Fresco Painting.

444 Broome Street, New York City.

A Liberal and Important Offer.

Dr. J. W. Walker, of Franklinton, N. C., the able and well known physician, who has attained such notoriety within the last few years on account of his marvelous cures of consumption and rheumatism, in fact he has never failed to cure a case of either, will send THE WATCHMAN, one year, to any one sending him \$3.25 for a package of his consumptive specific, the package is worth \$5.00, will do likewise to any one sending \$3.25 for a \$5.00 bottle of his Rheumatic Remedy. One bottle cures rheumatism in any of its forms. Address J. W. Walker, Franklinton, N. C.

### THE NEW YORK BEACON LIGHT.

An Independent, Weekly, Spiritual Journal, giving Messages from our loved ones in spirit life, and containing matter of general interest connected with Spiritual Science.

Mrs. M. E. Williams, Editor and Publisher. Subscription Rates—1 year, \$2; 6 mos. \$1; 3 mos. 50 cts.

Advertising Rates—\$1 per inch, first insertion; 50 cts. each subsequent one. No advertisement inserted for less than \$1. For long standing advertisements special rates, address the Publisher. Payments in advance. Specimen Copies sent free on application.

News Dealers supplied by the American News Co., 39 & 41 Chambers St., N. Y.

All Communications and Remittances should be addressed to

Mrs. M. E. Williams.

232 W. 46th St., N. Y. City.

### SPIRITUALISTS

Send to LIGHT IN THE WEST, St. Louis, Mo., for copy of a 16-page semi-monthly devoted to the Philosophy of Spiritualism, at \$1 per annum.

Motto: "LET THERE BE LIGHT."

### THE CARRIER DOVE.

An Illustrated Monthly Magazine, devoted to Spiritualism and Reform.

Mrs. J. SCHLESINGER, Editress.

Each number will contain the Portraits and Biographical Sketches of Prominent Mediums and Spiritual Workers of the Pacific Coast, and elsewhere.

Also Spirit Pictures by our Artist, Mediums, Lectures, Essays, Poems, Spirit Messages, Editorials, and Miscellaneous Items.

Dr. L. SCHLESINGER,

Mrs. J. SCHLESINGER, Publishers.

Terms—\$2.50 per year. Single Copies 25 cts. Address The Carrier Dove, Oakland, Cal.

### MIND & MATTER.

A Weekly, Independent, Liberal Journal

Devoted to the advocacy of general Reform and Progress. A specialty is the uncovering of the mysteries of all Religions—CHRISTIANITY included—by the light of History and the revelations of ancient spirits.

J. M. ROBERTS, Editor and Publisher, Burlington, N. J.

Subscription price, \$2 a year, in advance; \$1 for 6 months; 50c. for 3 months.

### GOLDEN GATE.

A Journal of Practical Reform, Devoted to the Elevation of Humanity in this Life, and a Search for the Evidences of Life beyond.

It is Published every Saturday at

734 Montgomery St., San Francisco, Ca.

J. J. Owen, Editor and Proprietor.

Mrs. Mattie P. Owen, Assistant.

R. B. Hall, General Agent.

Mrs. Georgiana B. Kirby, Santa Cruz, Contributors.

Miss Mattie Pulsifer, San Jose, Contributors.

John Allen, St. Helena, Contributors.

TERMS:—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10. and an extra copy to the sender. Send money by Postal Order, when possible; otherwise, by Express.

All letters should be addressed:—"GOLDEN GATE," 734 Montgomery St., San Francisco, Cal.

### THE HARMONIA.

A Monthly Magazine devoted to Spiritualism.

P. A. Richards, Editor and Proprietor.

Mrs. Alice Black, Associate

Mrs. L. A. Craig, Editors.

Mrs. L. S. Gardner, Medium.

Terms:—\$1 per annum. Single copy 10 cts.

Office, 878 South 8th St., Waco, Texas.

### NEW THOUGHT.

Devoted to the upbuilding of a higher religion, and the demolition of priestcraft and superstition.

Fearless in its advocacy of right and denunciation of wrong.

RELIGIOUSLY SPIRITUALISTIC.

Published weekly at \$1.50 per annum. New Thought and Maquoketa Record, \$2.00 per annum.

Moses Hull, Editor.

Moses Hull & Co. Publishers, Des Moines, Ia.

A General Offer for the Good of the Cause, Benefit of the Suffering, and Spread of Spiritual Light and Knowledge.

Any one subscribing for THE WATCHMAN, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, thro' spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor).

We also give free use of Hall, Seance Rooms, Instruments, Papers, &c., to Lecturers, Mediums, and Investigators.

Address or apply to

Prof. J. B. CAMPBELL, M. D., V. D.

Pres. American Health College, Fairmount, Cincinnati, O.

### BANNER OF LIGHT.

The oldest Journal in the world devoted to THE SPIRITUAL PHILOSOPHY

ISSUED WEEKLY

AT BOSWORTH STREET (FORMERLY MONTGOMERY PLACE), BOSTON, MASS.

COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH, Business Manager. LUTHER COLBY, Editor. JOHN W. DAY, Assistant Editor. Aided by a large corps of able writers.

The Banner is a first class Family News, paper of eight pages—containing forty columns of interesting and instructive reading—embracing

A Literary Department, Reports of Spiritual Lectures,

Original Essays—Upon Spiritual, Philosophical, and Scientific Subjects.

Editorial Department, Spirit-Messages Department, and Contributions by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year \$3.00; 6 mo. \$1.50; 3 mo. \$0.75 Postage Free.

In remitting by mail, a P. O. Money Order on Boston, or a Draft on a Bank or Banking House in Boston or N. Y. City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps—ones and twos preferred.

Advertisements published at twenty cents per line for the first insertion, and fifteen cents per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

Specimen copies sent free.

### COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books

Catalogues of Books Published and for sale by Colby & Rich sent free.

### FOUNDATION PRINCIPLES.

Issued semi-monthly from Clinton, Iowa.

LOIS WAISBROOKER, Editor.

Price, \$1.00 per year.

We hold that the spirit world in which we of this earth are interested, is as dependent upon us for its essential elements, as is the atmosphere upon the earth—that is there could be no atmosphere till the earth evolved it, so there could be no spirit world for this or any other planet till evolved from inherent planetary forces.

Therefore, the declaration: "A new heaven and a new earth" has a meaning to us that Bible worshippers cannot understand. A new, a just system here will purify that world of its hells and its devils, giving the latter the conditions which will bring out their Human-hood—their God-hood.

Thus, the necessity of laying correct foundations here, and we hold it to be a

### Foundation Principle

that all gain coming from the use of natural wealth, belongs to the party thro' whose labor it is secured, and not to some other claimant—that no man nor set of men have the moral right to hold land not in actual use from those who need it, and that rent taken for the use of such land is robbery, and illegal when measured by the Law of Natural Justice.

### LIGHT FOR THINKERS.

The Pioneer Spiritual Journal of the South. Issued Weekly at Atlanta, Ga.

A. C. Ladd, Publisher. G. W. Kates, Editor.

Terms of Subscription, \$1.50 per year, 5 cts. a copy. Sample copies free. Fractional parts of \$1 may be remitted in 1ct. & 2ct. postage stamps.

### A. B. SHEDD.

Mystic and Character Writing

Psychometrically Interpreted.

Terms, strictly in Advance. No interpretation taken for less than 25 cents.

1 cent per line (note paper) of original message. Register your letters.

1090 CENTRAL PARK AVENUE.

MILLARD POSTAL STATION, CHICAGO ILL.